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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God*" (LUKE 12: 8).

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MARRIAGE AND REVELATION.*

BY PRESIDENT HEBER J. GRANT.

A REVELATION was given to the Church ninety years ago last February from which I have read during this conference, and I will read from it again. This revelation is to the Church of Jesus Christ of Latter-day Saints, or the elders in it:

"Oh, hearken, ye elders of my church, and give an ear to the words which I shall speak unto you.

"For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hands."

I want to emphasize once more, "*A law unto my church.*"

"And this ye shall know assuredly that there is none other appointed unto you," [Who? "my church,"] "to receive commandments and revelations until he be taken, if he abide in me.

"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have the power except to appoint another in his stead;

"And this shall be a law unto you," [and who is this law unto? "Unto my church,"] "that ye receive not the teachings of any that shall come before you as revelations or commandments;

"And this I give unto you that you may not be deceived, that you may know they are not of me.

"For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

I did say that anybody who taught contrary to that was a

*Remarks in the Tabernacle, Salt Lake City, at the closing session of the April, 1921, General Annual Conference of the Church.

plain, simple, every-day liar. That is what I said; that is what I mean. The idea that any man, claiming to believe the teachings of this revelation, saying that he has to-day the right to perform plural marriages, is utterly absurd. We have cut such men off from the Church. Perhaps I owe an apology—in fact I will make one—for speaking with anger in this building last Sunday night. As I came to the meeting Sunday night, I was told that a person had said that neither Heber J. Grant nor any other man had any right to say that any individual could not perform a plural marriage; that God had revealed plural marriages, and therefore that I had no right to say that they could not be performed, and that one party had remarked that it would take an angel from heaven to convince him, even if I did say it. In my remarks on Sunday evening I had no thought of referring to anybody outside of this Church; nor that I ever had any right to undertake, or say that I had anything to do with, directing any other people than the Latter-day Saints. But I branded as plain, simple liars those who undertake to say that anybody, aside from the President of the Church, has any right to give revelations to this people. I had just heard that one more pretended plural marriage had been performed, and after all the teachings from this stand, and all the declarations, and after excommunicating, as we have done, within the last year, one man for marrying—or pretending to marry—a plural wife, I confess that I was angry and "rebuked with sharpness."

But I wish to say to the Latter-day Saints that no man upon the face of the earth has any right or any authority to perform a plural marriage, and there are no plural marriages to-day in the Church of Christ, because no human being has the right to perform them. Therefore, any person pretending to have that right is attempting to exercise an authority that he does not have, and, therefore, he does not perform a marriage and there is no marriage covenant when such ceremonies are performed.

We have excommunicated patriarchs because they arrogated unto themselves, the right, or pretended right, to perform these ceremonies, and after our having excommunicated several patriarchs, another one, so I am informed, has committed the same offense. I announce to all Israel that no living man has the right to perform plural marriages. I announce that no patriarch has the right to perform any marriages at all in the Church. We have delegated, at the present time, to the presidents of stakes and to the bishops of wards, the right to perform lawful marriages, and there has been delegated to some elders, who held positions as county clerks, the right to exercise the authority of the Priesthood to perform legal marriages for time. And it was in view of the lies that are going out, and with a desire to protect virtuous, noble, good girls who were being deceived and entrapped into doing what, under the law of God to-day,

and under the law of the land, is adultery, that I was denouncing the liars.

I want my friends to know that the doctrines of the Church of Jesus Christ of Latter-day Saints declare that God inspires men. We heard Elder Whitney read to us the twenty-ninth chapter of Alma. When I was the junior member of the Council of the Twelve Apostles, I knew that chapter off by heart, and I used to repeat it, time and time again, in my public addresses.

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trumpet of God, with a voice to shake the earth, and cry repentance unto every people!"

This chapter further states that men are inspired, and are given all that is wisdom in God that they should have, and Alma says that he ought to be content with the things that were allotted unto him. The thing allotted unto him was to declare repentance to the people, and he had had great joy that many men, because of the word he had declared, had come unto God. Perhaps there is no other passage, no single chapter, in all the Book of Mormon, that I have preached from as often as I have from the twenty-ninth chapter of Alma. We believe absolutely, as has been said here, that God inspired Columbus. I recommend all Latter-day Saints, when the conference pamphlet is published, to read what Elder Orson F. Whitney said about the inspiration of God being given to men at various times and in all parts of the world. We endorse his remarks.

One of the fundamental articles of faith, promulgated by the Prophet Joseph Smith, was:

"We claim the privilege of worshiping Almighty God according to the dictates of our own conscience; and allow all men the same privilege—let them worship how, where, or what they may."

But we claim absolutely no right, no prerogative whatever to interfere with any other people. We desire the good will of all mankind, and we desire the advancement of all mankind, and we pray God to bless every man that is striving for the betterment of humanity in any of the walks of life; and we say of every man who believes that Jesus is the Christ and who proclaims it: O God, bless that man. But we cannot so pray for those who pretend to preach the gospel of the Lord Jesus Christ and deny the atoning blood of Jesus Christ, and who proclaim that he was only a man. Jesus is the Redeemer of the world, the Savior of mankind who came to the earth, with a divinely appointed mission, to die for the redemption of mankind. Jesus Christ is literally the Son of God, the Only Begotten in the flesh. He is our Redeemer, and we worship him; and we praise God for every individual upon the face of the earth who worships our Lord and Master as the Redeemer of the world.

I rejoice in the blessings of the Lord that have come to us

during this conference. God bless the Latter-day Saints. God bless every honest-hearted soul all over the world; all who are striving to do good, striving to benefit mankind. I thank the Lord for the rich outpouring of his Holy Spirit during our conference. May we all go home and take the Conference spirit of love and of fellowship and good-will to all the congregations of the Saints, and thus inspire them to serve God and to keep his commandments is my prayer, and I ask it in the name of Jesus Christ. Amen.

I want to read just one more thing:

"We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law."

The law provides that any person performing a marriage shall record the marriage, and I haven't heard of this last marriage I referred to being recorded; and there should be a license issued also; I haven't heard of any license.

NATURAL PHENOMENA RELATED TO HUMAN HISTORY.

By Elder James E. Talmage.

We learn from Scripture that Adam's transgression brought a fallen condition, not of mankind alone, but likewise of the earth itself. In this and in numerous other epochal events, wherein the direct interposition of Divine action is affirmed, nature is seen to be in intimate relation with man.

Thus the sins of mankind may produce calamity in the form of destructive phenomena, which we may properly call natural because deserved; and human righteousness may invoke peaceful and beneficent co-operation of the elements.

"Cursed is the ground for thy sake" was the Divine fiat to the first man. In contrast, note the assurance given to Israel that by faithfulness the seasons should be made propitious, that nurturing rains should come, bringing such harvests that the people would lack room to store their products. (See Mal. 3: 8-12).

Abject apostasy from the laws of God in Noah's time brought about the Deluge, in which "all the fountains of the great deep were broken up, and the windows [more properly flood-gates] of heaven were open."

Enoch, who lived before Noah, was sent to proclaim repentance to the degenerate race, and so great was the power and authority vested in him that "he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course." He foresaw the coming of the Noachian flood, and the events of history, including the Savior's ministry, down to the days of the Lord's second advent, when "the heavens shall be darkened, and

a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth" (Pearl of Great Price, pp. 42 and 44).

As a fit setting for the tragedy on Calvary, a pall of darkness fell about the place, and, when the crucified Lord expired, "the earth did quake, and the rocks rent" (Matt. 27: 51).

On the Western continent, widespread disruption signalized the Savior's death; and destruction befell the wicked who had flouted prophetic warnings and inspired admonitions to repentance. Many of the Nephites had forgotten the signs and wonders by which the fact of the Lord's birth had been made known, and had fallen into abominable wickedness. Then, at the time of the crucifixion, great and terrible tempests broke over the land, with thunderings, lightnings, and both elevations and depressions of the earth's crust, so that mountains were sundered, and many cities were destroyed by earthquake, fire, and the inrush of the sea. For three hours the unprecedented holocaust continued; and then thick darkness fell, in the which it was found impossible to kindle a fire. The awful gloom was like unto the darkness of Egypt in that its clammy vapors could be felt. This condition lasted until the third day, so that a night, a day and a night were as one unbroken night; and the impenetrable blackness was rendered the more terrible by the wailing of the people, whose heartrending refrain was everywhere the same: "O that we had repented before this great and terrible day!" Then piercing the darkness, a Voice was heard, proclaiming that destruction had befallen the people because of wickedness, and that those who had lived to hear were the more righteous of the inhabitants, to whom hope was offered on condition of more thorough repentance and reformation. (Book of Mormon, III. Nephi, Chapters 8-10).

Calamitous phenomena, before which the wicked shall fall, are definitely predicted as accompaniments of the second advent of our Lord. This is the prediction made through the Prophet Joseph Smith in these days; and the fulfilment is nigh:

"For not many days hence and the earth shall tremble and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth off a fig tree. And after your testimony cometh wrath and indignation upon the people. For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people" (Doctrine and Covenants 88: 87-91).

It may be argued that the storms, earthquakes, and other destructive occurrences heretofore cited, are not natural but supernatural phenomena, specially inflicted by Divine intent. Say rather that these happenings are supernaturally directed, following naturally and inevitably the sins of mankind and the unregenerate state of the race.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa. 24: 5).

THE MANATEE.

CAN any one tell what a manatee is? If the cold weather in the South has not killed him he may be found in Florida, or in one particular section of that state, and there only. This locality, according to a writer in the Cincinnati *Enquirer*, is along the St. Lucie river, a very short stream—the shortest navigable one, perhaps, in America—as it is only ten miles long. The stream has its source in the Halbattëeoka Flats, and becomes navigable at St. Lucie Bay. The Indians regarded the stream with mysterious awe—somewhat, in fact, as the Hindoo people do the Ganges. They found plants upon the borders that grew nowhere else, and here they found the manatee. The female of the manatee is known as the sea-cow. There is no more awkward, helpless or curious animal. The head is broad, and the eyes are completely hidden by heavy folds of skin. The month is shaped very much like that of a cow, in every way but the teeth. These are long and sharp like those of the carnivorous tribes, and yet the animal is said to be exclusively vegetarian. Its chief food is the manatee grass, but it, perhaps, eats occasionally other aquatic plants. This grass has large, broad blades, and is found in eight or ten feet of water, growing on the bottom and extending to the surface. The mature manatee weighs about one thousand two hundred pounds. One was captured which weighed one thousand five hundred. This was about twelve feet in length, and had a girth of four feet. The manatee is provided with flappers about ten inches in length, and the body diminishes into a large, fantastic tail, similar to the porpoise; the skin is black, and is sparsely covered with short, thick hair.

This animal does not cut a graceful figure or move about easily on land, but it can go with speed through the water. The manatee cannot defend himself at all. He does not bite, and is at your mercy if you have any means of capturing him. But his ear is phenomenally quick. He can hear the sound of an oar no matter how carefully handled, at a distance of half a mile, and he will take alarm at it. His body affords excellent food, as the Indians long ago found out, and they used to jerk the flesh and

sell it to the Spaniards at a high price. The fattest, juiciest beef is by no means equal to it. The meat of no animal is so delicious. Years ago the meat could be bought at fifty cents a pound; but it will soon be unattainable at any price. There is no doubt that the manatee is rapidly becoming an extinct animal. Like the dodo which flourished in the middle ages, but is now extinct, the sea-cow will pass out of existence, and will be looked upon in a few centuries as a monstrosity. But the governor and legislature of Florida might, we should suppose, delay this catastrophe, by turning a part of the more swampy and least valuable portion of the St. Lucie river into a State park—which might be called Manatee Park—and appointing a park-keeper with assistants to guard it. Its purpose should be simply for the preservation of this animal. As the Manatee submits to captivity, he might even be cultivated by cultivating the Manatee grass in other low swampy regions in Florida. Manatee farming, as a specialty, might prove in fact an alluring business and far more profitable than orange growing, which has brisk competition in other countries. Nothing is more certain than that the world will always pay well for its rarer delicacies—as the sharp demands of the human appetite attest.

RESPECTING THE JEWS.

In the agitation for and against the return of the Jews to Palestine a great deal is being said, in the American religious press especially, and presumably at the instigation of so-called Christian sectarians, against the Jewish people. The worst qualities of that race are exaggerated, and in an assumed "holier than thou" spirit the rights of "Christians" above Jews to the Holy Land are assumed. In a moment of sublime inspiration, at one of the late April conference sessions, President Heber J. Grant made the following statement on this subject: "Some of you may be familiar with the agitation that is going on at the present time, in the publications, against the Jewish people. There should be no ill-will, and I am sure there is none, in the heart of any true Latter-day Saint, toward the Jewish people. By the authority of the Holy Priesthood of God, that has again been restored to the earth, and by the ministration, under the direction of the Prophet of God, Apostles of the Lord Jesus Christ have been to the Holy Land and have dedicated that country for the return of the Jews; and we believe that in due time of the Lord they shall be in the favor of God again. Then let no Latter-day Saint be guilty of taking any part in any crusade against this people. I believe in no other part of the world is there as good a feeling in the hearts of mankind towards the Jewish people as among the Latter-day Saints.

THURSDAY, JUNE 23, 1921.

EDITORIAL:

ARRIVAL OF PRESIDENT ORSON F. WHITNEY.

It is with feelings of great satisfaction and delight that we welcome Elder Orson F. Whitney and wife, Mary Wells Whitney, to the shores of Great Britain, and to the headquarters of this mission. Elder Whitney has been appointed by the First Presidency to be President of the European Mission and expects to enter upon the duties of that office July 1st, 1921.

Elder Whitney is one of the Twelve Apostles of the Church, and comes here with the authority, spirit and power of his apostleship, and the appointment of the Church to take charge of all its affairs and interests, throughout Great Britain, the Continent of Europe, and elsewhere that comes under the control of this mission. He is abundantly qualified by training and experience to assume this great responsibility and labor.

President Orson F. Whitney was born in Salt Lake City, July 1st, 1855. His father, Horace Kimball Whitney, was the eldest son of Newel K. Whitney, the second presiding bishop of the Church. His mother, Helen Mar Whitney, was the eldest daughter of Heber C. Kimball, one of the original Twelve Apostles, and for many years, 1849-1868, a member of the First Presidency. Elder Whitney was educated in the common schools of Salt Lake City, and at the University of Deseret, now University of Utah. In his studies he excelled in English composition and elocution, and manifested early in life a loving inclination and talent for poetic and dramatic literature and for music. His ability found opportunity for expression in the Wasatch Literary Association, of which he was long a member and president, and in the debating clubs of the University. He had for a time the ambition to become an actor, and was assured of eminent success had he chosen the histrionic profession. This he could not do, consistently with his Church duties, and he resolved that nothing should stand in the way of his whole-hearted devotion in the service of God.

Elder Whitney was called upon his first mission, in 1876, to the United States. He labored mostly in Ohio and Pennyslvania with Elder A. Milton Musser. It was upon his first mission, as is usually the case with young elders, that he developed a testimony of the gospel and the spirit of his mission and realized that his life must be consecrated and devoted henceforth to the service of God. His experiences bringing him to this consciousness and establishing him in the work of the Lord were of peculiar and striking interest; so confirming him in the course that he should pursue that

he has never halted nor deviated therefrom a hair's breadth, through all the subsequent years of his ministry.

Upon returning from his mission in 1878, he was soon ordained and appointed bishop of the 18th ward in Salt Lake City, which office he held for nearly twenty-eight years, except that he was released from its activities while performing a mission of about a year and a half in Great Britain, 1881-2. While upon this mission he was assistant editor of the *Millennial Star*, under the presidency of Elders Albert Carrington and of John Henry Smith. On account of his health he was transferred from the confining labors of the editorial office to the London conference, where he presided for a time and completed his foreign mission with a continental tour, returning to Zion July, 1882, and resuming his duties as bishop.

While so large a part of Elder Whitney's life has been given to Church work, his livelihood has depended much upon other labors, and besides the income from the product of his pen, he has engaged in various temporary pursuits, for which his versatile abilities qualified him. In public civil life he has served as city counselor and treasurer, state senator and member of the Constitutional Convention of Utah, and in many minor positions of honor and trust.

His literary work, which has found favor with the public and secured him a lasting name and fame among writers, historians and poets began, while he was upon his first mission, with some descriptive letters addressed to the *Salt Lake Herald*, the leading morning newspaper of Utah. The diverting style, which made these early letters wonderfully entertaining, was succeeded by a more serious and dignified quality in his contributions to the *Millennial Star* and thereafter.

In November, 1888, his first book appeared: "The Life of Heber C. Kimball, the father of the British Mission," and a year or two later his "Poetical Writings" passed through the press. Immediately following came, "Later leaves from the life of Lorenzo Snow," a yet unpublished biography. In the spring of 1890, Bishop Whitney—for that is his literary title—began his most extensive work, "The History of Utah," in four large volumes. His epic poem, "Elias," was published in 1904, and another poetic volume, "Love and the Light," in 1918. Meanwhile, he had written many pamphlets, and had abridged his larger History of Utah for popular and school uses. His latest production, "Saturday Night Thoughts," was given to the press just before his departure upon his present mission to Europe.

Bishop Whitney was ordained an Apostle and became a member of the Council of the Twelve, in April 1906, and since that time has been actively engaged in the ministry, visiting the Stakes of Zion, and in America. His labors by tongue and pen have been incessant, and he has taken a prominent part in all general move-

ments of the Church that have been entered upon since he became one of its leaders.

We have always known President Whitney and, during his ministry as one of the general authorities of the Church, have been closely associated with him. We have traveled much together upon our preaching tours, and I have always rejoiced in his humility and in the spirit and power of his teachings. He is indeed a servant of the Lord imbued with a desire to bless his fellowmen. He comes to the European Mission with the love and confidence of those who know him best. We sincerely hope and do not doubt that the members of the Church throughout this mission, and others who are fortunate enough to receive his ministry, will learn to appreciate him here, as he is appreciated at home and in all the Stakes of Zion. We rejoice in extending our heartfelt welcome to so capable a man and beloved a friend and brother, as he comes to preside over and manage the affairs of this great missionary field, and we earnestly pray that the spirit and blessing of the Lord shall attend and sanctify all of his labors to the advancement of Our Father's Kingdom and the salvation of His children.

GEORGE ALBERT SMITH.

WELCOME ELDER MORTON.

WITH the arrival of Elder William A. Morton, to labor as assistant Editor of the *Millennial Star*, this office welcomes the return of an old and highly-valued member of that brilliant galaxy of sub-editors, whose faithful labors have contributed so notably to its columns since the beginning of its publication in 1840.

Elder Morton was born in Banbridge, Ireland, fifty-five years ago. He joined the Church in Belfast, Ireland, in 1889, and emigrated to Utah in 1891. He was called on a mission to Great Britain in 1906, and labored under Presidents Heber J. Grant and Charles W. Penrose nearly three years, as associate editor of the *Millennial Star*. While upon this mission he was remarkably successful in winning a large number of converts, many of whom are now living happily in Zion.

Elder Morton has been actively engaged in Sunday-school and Religion Class work for many years, and is at the present time a member of the General Board of Sunday-schools and Religion Classes. While in this country he will act as representative of the Deseret Sunday-school Union Board and will have general supervision of Sunday-school work in the European Mission. He was called and set apart in April 1921, by the First Presidency of the Church to act as associate editor of the *Millennial Star*, under the direction of President Orson F. Whitney, and will

enter upon his duties with the issue for July 7th, 1921. That he may have the success and joy in this mission, to which his faithfulness and great ability justly entitle him, and that the favor and blessings of the Lord may crown all his missionary labors is our sincere desire and prayer.

J. F. W.

THE GREAT COAL STRIKE.

In reviewing the cost directly to the miners and mine-owners of the coal strike, since it began April 1st, 1921, and continuing down until June 18th, some stupendous figures are discovered. These are, however, multiplied and increased enormously, when figuring the effect upon the industries of the Country in general. A correspondent of the *Times* estimates the loss in miners' wages for the seventy-nine days stoppage of a million men employed in and about the mines, at fifty million pounds. He estimates the cost of coal per ton mined, 38s. 11d., of which the miners wages is about 29s., so that another ten million pounds for stores, management, repairs, salaries, and general expenses should be added; making the round figure, as the cost to the industry, of the three month's stoppage, £60,000,000. To show the enormity of this waste, over a question of wages, he makes the interesting comparison with the cost of war, and says: "The South African war in three years added two hundred and fifty million pounds to the National debt. This coal dispute, in less than three months, has left the industry sixty million pounds to the bad.

The effect upon other industries has been to multiply this waste about four-fold, so that a quarter of a billion pounds loss is no exaggeration to set down as the cost of settling this wage dispute by the present system of lockouts and strikes. It is the only rival to the cost of war and, astounding as the statement may seem, actually represented for the period it has lasted, nearly half as much per day as the cost of the great war itself at its worst, which was about eight million pounds per day. One item alone will show how disastrous to industry the general depression, increased by the coal strike, has been. In April, 1920, there were two hundred and seventy-three furnaces in the pig-iron industry in blast; in March, 1921, these were reduced to one hundred and eleven; but by the end of April there were only eleven furnaces in blast throughout the whole country. Another illustration is found in the number of unemployed, which shows more perfectly the effect of the coal stoppage than any other figures. On June 3rd there were no fewer than 2,147,400 men, women, boys and girls shown on the books as in receipt of unemployment pay, and 1,117,000 were working on short time.

What an inexcusable, not to say criminal method this is of the labor unions, of the men on the one hand and of the vicious stub-

bornness of the owners on the other, to settle their differences. After all its cost and misery a settlement will yet have to be made by compromises and considerations of each party for the other, which could and should have been made without a stoppage of the industry. The *Times* editorial comment on these figures says:

"Every citizen has suffered, but the heaviest loss has fallen on the miners themselves. Their funds have been exhausted, their household goods dispersed, individually and collectively they have become heavily indebted to their co-operative societies and their local tradesmen. They have won nothing, because no one has won anything. There can be no victory where all—owners, miners and the community—are condemned to pay, through long years, the costs of the struggle. Nor can the blame for the futility be laid at any single door. If the miners' delegates have refused to appeal to the common sense, to the reason of them who elected them, the owners cannot be held blameless. It is absurd to accuse them, as some have done, of having been coerced by the extremists within their ranks. They had always an excellent, an indisputable case, but they cannot be congratulated on the clarity of their exposition of that case. They as well as the delegates appeared readier to resort to the weapons of "lock-out" or "strike" rather than to the arguments of common sense. In the result they have demonstrated both weapons to be obsolete, triple-edged, inflicting wounds not only on those who wield them and on those against whom they are used, but also on the innocent onlookers.

J. F. W.

SEEK A REWARD.

'Tis early morning as I sit here at my window watching the golden sun slowly rise above the mountain tops, and listening to the sweet songsters of the forest just beginning their days' work, and warbling such sweet notes; and the cocks just calling up the traveler and the toiler. I seem to be filled with a spirit of love for all mankind, but more especially for my Creator. Oh, how merciful and how good is God! How beautiful is this earth! How wicked are many of the people! We have trials to endure but we have a reward to gain; and how few of us care for the reward if only we can escape the trials; but how trifling are these trials compared with the great reward, salvation. What a word is that, oh, how great, how comforting! What boots it if the path of life is rugged and its steeps are hard to climb? The earth also is rugged and its steeps are hard to climb? But as God has given us power to mount these great heights of nature so will He give us power to mount the rugged steps of life; and grateful ought we to be to Him that He has given us trials, by which to gain a reward, for rewards given, not earned, are little appreciated.

I had a dream, one day, not in my sleep, but a waking

dream, and if you like I will tell you of it. 'Twas a lovely afternoon and the sky was as blue as ever, and the air was fragrant with the scent of flowers; and the melodious song of the meadow-lark, the thrush and the humming-bird, rang sweetly in my ear; the earth was so beautiful with its waving grass, its flowers, its lakes and streams, its mountains and dells. All nature seemed to join in praise to the Creator and my soul joined harmoniously with nature. As I strolled along, I stopped near a cool and silvery stream and there pillowed my head on the turf and sank into a sweet reverie. There in a lovely valley, where all was happiness and joy, were collected from all parts beautiful little children. Surely, thought I, this must be the vale of my childhood's dream, this must be fairyland, for they are all so happy and so beautiful, and so perfect and so good. As I watched I saw a portal where the little ones had entered, and I beheld a weary young traveler, standing as though waiting for admission. Presently a dear, kind old man walked to the portal and opened it. "May I come in," the child asked, "I am so tired, for I have carried this lame back all my life and my legs are so weak and weary, and I want a little rest!" The old man opened wide the gate, and said "Come in, my dear young friend, you have earned the rest you seek, and you shall find it here." He entered and his weakness seemed to leave him and his lame back grew strong, and then I lost sight of him in this beautiful throng, for he grew like the rest and he joined in the dance and the sports and pastimes, and all seemed happiness again. Presently the portal opened again and a little girl softly felt her way along until she touched the dear old man. Then she said, "Please, sir, may I come in. I am very weary, and my way is so hard to go, for I am blind?" The old man kissed the little child and said, "Come, my darling, and I will show you such lovely sights and you shall join with my merry children in the dance." But the little girl said, "O master, I cannot see these lovely sights, for I have been blind all my life, and I have so longed to see the dear blessed earth and sky, and the many pretty things of nature." And the old man answered, "Yes my child, you have endured much and now we will throw away the mist from your eyes and you shall enter and join with the children." She entered the gates and saw the pretty sights, and joined in the dance, and I lost sight of her for she became like the rest.

So again and again the gate opened and others were ushered in, yet none entered with a burden, all those were left behind. Some laid down bundles of sorrow they had borne, but all burdens, great and small, were left behind, and all who entered became blithe and merry, and joined in the dance and true enjoyment of the beautiful place. Once I looked when the old man was talking earnestly with one whom, it seemed, could not enter. What is this, thought I, the child is beautiful and yet

she cannot enter. In a moment I heard the old man say, "My child, you have no burden, you do not even sorrow for those you have left behind, go back to the world and earn a reward. Tarry longer on the earth, and you will meet with sorrows, and many will be the rocks that fall in your way, and when you come again you shall have the reward that you have earned." The child turned away, little caring, for she had no sorrow or burden, and of course she was light, free and happy. This had been the first rebuff, this was the first rough place in her path, but she stumbled many a time on her way, for I watched her as far as the eye could reach.

I seemed to lay in a trance, and for a long, long time I watched the happy throng. As I looked, again the portal opened and the old man laid his hand upon the little child that he had sent back to earn her reward. I heard her softly whisper, "Oh master, let me in, I am so very weary now. I went back and found my way so hard. Many taunted me and called me proud and vain and wicked, and I had become so; but no one ever told me and I did not know it was wrong till I came here, but I bore the taunts and I tried to overcome my pride and vanity, and now may I come in?" The old man gently took the burden from the child and ushered her into the valley of happiness, and she joined in the happy dance and pastimes. A mist came before me now, and the joyous scene passed from before me. For a long time I lay almost insensible, then I arose and thanked God for what I had seen. Yes, arose feeling better prepared now for my life's journey and the burden laid upon all, of which I must bear my share. O friends, take warning from this little picture, and do not frown and murmur because you have burdens to bear, for if you have no burdens to lay at the portal of heaven, the gates of that glorious place will not be open to you, and the keeper will say, "Go back to the earth, and bravely earn a reward, before you expect to enter here and receive one."—A. W. C.

FROM THE MISSION FIELD.

Reorganized.—President Harold E. Brough and Elder John W. Robinson reorganized the Sunday-school and the Mutual Improvement Association of the Derby branch, June 12th, 1921. Sunday-school: Sister Charlotte Orme, superintendent; Emma Bradley and William Orme, assistants. M. I. A.: Elizabeth Wilkins, president; Elizabeth Bradley and Gladys Orme, counselors.

Arrivals.—The following missionaries arrived per s.s. *Minnedosa*, June 12th, 1921: Orson F. Whitney, Mary Wells Whitney, William A. Morton, John B. Cummock, Annie R. Cummock,

Clarence L. Giles, Floyd H. Thatcher, Karl W. Collett, Salt Lake City, Utah; William S. Erickson, Lewisville, Idaho; Ray W. Woodfield, Ogden, Utah; Osmond O. Jorgenson, Logan, Utah; Richard O. Pearce, William E. White, Beaver, Utah.

Social.—On Saturday evening, June 4th, 1921, the saints of the Blackburn branch tendered a farewell social in honor of President William J. Starkey, who for the past two years has labored as President of the Liverpool conference, and is now about to return home. A splendid program was enjoyed by all who were present, and President Starkey was given a token of respect and appreciation for his faithful labors while in the Liverpool conference.

Baptisms.—A baptismal service was held June 11th, 1921, at Manchester, when one convert was baptized by Elder Luke Briggs. After the baptismal service a priesthood meeting was held, the largest and best attended for many months. The classes and lectures connected with our priesthood meetings are being enjoyed and have created a marked degree of interest.

A baptismal service was held on the sands at South Shields, June 1st, 1921. One candidate was baptized by President Osmond C. Crowther. The confirmation took place immediately after the baptizing.

Appointments.—Elder John B. Cummock and wife, Annie R. Cummock, June 12th, 1921, are appointed to labor in the Scottish conference.

Elder Clarence L. Giles, June 12th, 1921, is appointed as traveling elder in the Sheffield conference.

Elder William S. Erickson, June 12th, 1921, is appointed traveling elder in the Sheffield conference.

Elder Floyd H. Thatcher, June 12th, 1921, is appointed traveling elder in the London conference.

Elder Karl W. Collett, June 12th, 1921, is appointed traveling elder in the London conference.

Elder Ray W. Woodfield, June 12th, 1921, is appointed traveling elder in the London conference.

Elder Osmond O. Jorgenson, June 12th, 1921, is appointed traveling elder in the Scottish conference.

Elder Richard O. Pearce, June 12th, 1921, is appointed traveling elder in the Scottish conference.

Elder William E. White, June 12th, 1921, is appointed traveling elder in the Newcastle conference.

Elder Thomas Finch, of Heath Charnock, Adlington, June 12th, 1921, is appointed traveling elder in the Liverpool conference.

Branch Conferences.—Sunday, June 12th, 1921, Bradford branch

conference was held. There was a liberal turnout at all sessions. The Sunday-school took charge in the morning; each class was represented on the program. The usual order of business was observed in the afternoon meeting. Dr. George H. Higgins was released from the office of branch president. He has labored faithfully as member and president of the branch for the past nineteen years, and the members of his family have also been active in various callings; Sister Higgins having been connected with the Relief Society as an officer since its organization here in 1906. It is with regret that we see them leave for their new home in Zion, starting June 17th, but they go with all good wishes for success and happiness. The branch presidency was reorganized: Jesse Knight, president; Thomas Tidswell and Fred Bradbury, counselors. The attendance at the evening service was large, and spirited discourses were given by Elders M. Grant Prisbrey and William Naylor, and by Dr. Higgins.

June 5th, 1921, a branch conference was held at Manchester. There were in attendance President George H. Hansen, Elders Luke Briggs, Claudius Hinckley, Branch President B. W. T. Norman, and a good number of saints and friends. Two well-attended sessions were held; the first conducted by the Sunday-school, with a well-prepared and interesting program by the children. At the evening session Elder Briggs spoke on the blessings in store for the faithful; Elder Hinckley talked on the general apostasy. President Norman explained the true position of Latter-day Saints in the world; closing remarks by President Hansen.

May 22nd, 1921, a very successful and well-attended branch conference was held at Hyde. There were in attendance, President George H. Hansen, Elder Franklin M. Nish, Branch President Walter Roberts, and a goodly number of saints and investigators. Two sessions were held. In the afternoon the Sunday-school children rendered a pleasing and appropriate program. The evening session was especially well-attended, and the several gospel discourses and testimonies given, together with the beautiful quartet, duet and solo singing furnished a spiritual feast.

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